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S·ATHANASIVS·DOCTOR
S·CHRYSOSTOMVS·DOCTOR
S·AVGVSTINVS·DOCTOR
S·HIERONYMVS·DOCTOR

EASTER·DAY. THE COLLECT.



ALMIGHTY God, who through thine only-begotten Son Jesus Christ hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech thee that, as by thy special grace preventing us thou dost put into our minds good desires, so by thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost ever, one God, world without end. **Amen.**

THE EPISTLE. Col. iii. 1.

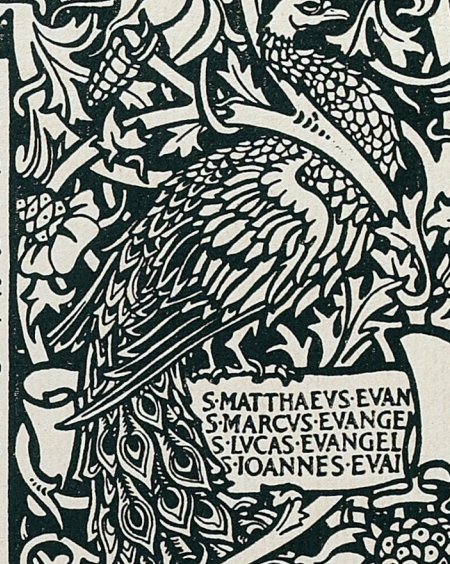


IF ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them.

THE GOSPEL. St. John xx. 1.



THE first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.



S·MATTHAEVS·EVAN
S·MARCVS·EVANGEL
S·LVCAS·EVANGEL
S·IOANNES·EVAI



BEATA·MARIA·VIRGO
S·MARIA·CLEOPHAE
S·MARIA·MAGDALENE

MR. UPDIKE'S ALTAR BOOK & BY J. M. BOWLES
THE ALTAR BOOK, CONTAINING THE ORDER FOR THE
CELEBRATION OF THE HOLY EUCHARIST, ACCORDING
TO THE USE OF THE AMERICAN CHURCH. WITH THE
COLLECTS, EPISTLES AND GOSPELS OF THE BOOK OF
COMMON PRAYER FOR ALL THE SUNDAYS AND HOLY
DAYS OF THE YEAR, TOGETHER WITH THOSE FROM
THE OCCASIONAL OFFICES AND FROM THE ORDINAL.
 According to the Standard Book of Common Prayer of 1892. With the ancient Plain-song chiefly as adapted to the English Liturgy by John Merbecke, Organist of Windsor, for the Use of the Chapel Royal under Edward VI., edited and arranged by Sir John Stainer, Mus. Doc., Oxon. With seven original full-page Illustrations proper to the chief Festivals of the Church and to the Holy Communion, by Robert Anning Bell, of Liverpool, surrounded and faced with fourteen borders by Bertram Grosvenor Goodhue, and with about three hundred initials by the same hand. Preceded and followed by heraldic designs engraved on copper by Charles Sherborn, of London. Printed on Arnold hand-made paper, made especially for this book. With text fully rubricated, and with music in red and black. Printed at The De Vinne Press, New York, from a fount of "Merrymount" type designed for this volume by Mr. Goodhue, and set up at The Merrymount Press, Boston. Bound in pigskin, with heavy ribbed back, and fastened by metal clasps. The edition is limited to three hundred and fifty copies. Imperial folio, 11 by 15 inches. \$75.00.

Initial by
 Goodhue
 from
 The Book



IVEN an enthusiast on any worthy subject with the ability, the time, and the means to devote to the attainment of his chosen end, and something unique is sure to result. This has been the case with the volume partly described in the paragraph above, to me the most interesting piece of bookmaking yet produced in this country. The renaissance of printing as in itself a fine art has found no more sincere and devoted follower than Mr. Updike, and while we may occasionally

object to a too literal following in the steps of the old masters of typography, still if he errs at all it is on the safe side, and in these days when our marts swarm with artistic printers who have a good deal of taste, "but most of which is bad," we need more conservatism and adherence to the known good than we are ever likely to have. Mr. Updike's aim was, to use his own words, "to produce a volume on ideal principles with satisfactory practical results." It is true that this is the aim of all good workers, and yet it especially applies to this volume, which is not simply to be read, or admired for its beauty, but

a book to be used for a purpose. The aim was, first, to make it a useful book, especially adapted for daily use on the altar, otherwise there was no reason for its publication, second, to make it as beautiful as possible, in honor of its purpose and the Church, and third, to quite naturally weave in and employ the wealth of symbols which in the course of ages has accumulated about ecclesiasticism. The first thing needful has been attained beyond a doubt. Scrupulous care has been taken in the arrangement of the pages to consider the convenience of the priest, as regards, for instance, the pauses that occur in the reading of the service and the turning of the leaves at such times. The text follows exactly the Revised Book of Common Prayer of 1892, and is therefore practical for church use in respect of authenticity, being published "by authority," and bearing a certificate so stating by the American custodian of the Book of Common Prayer.

As for the effect of the book to the eye, the fact that I give up six pages of "Modern Art" to reduced reproductions from it proves that it pleases me. Mr. Goodhue's type is one of the most interesting of the efforts which have lately been made to produce type forms as beautiful as those which were used in the golden age of printing. Whether he has wholly succeeded, and if not the reason thereof, I am not yet prepared to state. It is sufficient to say that his effort must be ranked at once with that of William Morris in this field. Mr. Goodhue's simple cover design is delightful, an all-over pattern stamped without color on the darkened leather; indeed this cover with its three bronzed clasps is one of the features of the book. His fourteen borders are best described by the phrase, richly imaginative. They at all times are of extreme richness, with their wealth of massive ornament and their ingenious intricacy of weaving, winding branch and leaf, strange tropical flower and fruit forms, birds and beasts. It is a question if they do not overpower Mr. R. Anning Bell's austere religious pictures, for which they form the frame, for his compositions seem cold and too simple by comparison, lacking in his usual charm.

If any criticism could be made on the book it would perhaps be that it is over-rich. I am not sure but that of all the pages the ones I like best are those of the plain, solid, unbroken type of the Gospel for the Monday before Easter, reproduced on pages 130 and 131. Mr. Goodhue's type is in itself so full and decorative that a page of it needs no further ornament. Still the intention was that the book should be as sumptuous as possible, and this is a volume for only occasional use, and that at a ritual where but a few pages are ever seen at a time.

The fact that the edition of this expensive volume is already half sold is an indication of the strength of the interest in fine printing in America today. This elaborately decorated and compiled volume adds great weight to the force of the cause. Such a work exacts sacrifice, for it takes infinite pains, eternal vigilance, unlimited time, watchful care, patience, and even religious devotion to bring forth its like.

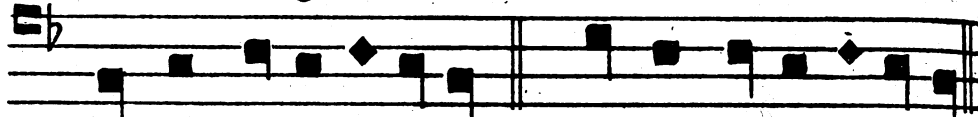
The
Communion.

¶ Then the Minister may say,
Hear also what our Lord Jesus Christ saith.

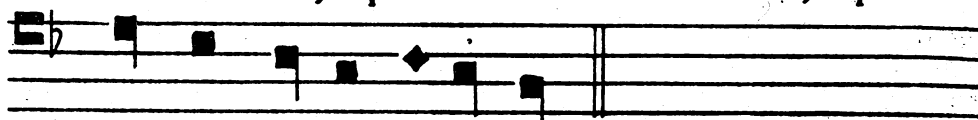


THOU shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. On these two commandments hang all the Law and the Prophets.

¶ Here, if the Decalogue hath been omitted, shall be said,

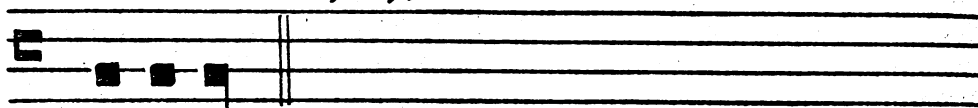


Lord, have mercy up on us. Christ, have mercy up on us.



Lord, have mercy up on us.

¶ Then the Minister may say,



Let us pray.



ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. Amen.

¶ Then shall be said the Collect of the Day. And immediately after the Collect the Minister shall read the Epistle, saying, The Epistle [or The portion of Scripture appointed for the Epistle] is written in the — Chapter of —, beginning at the — Verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then, the People all standing up, shall he read the Gospel, saying, The Holy Gospel is written in the — Chapter of —, beginning at the — Verse.

¶ Here shall be said or sung,

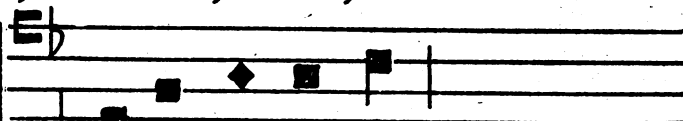
Glory be to thee, O Lord



R. W. Gregory 1890

¶ Then shall be said the Creed commonly called the Nicene, or else the Apostles' Creed; but the Creed may be omitted, if it hath been said immediately before in Morning Prayer; Provided, That the Nicene Creed shall be said on Christmas-day, Easter-day, Ascension-day, Whitsunday, and Trinity-Sunday.

The
Communion.



BE-LIEVE in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible:

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made; Being of one substance with the Father; By whom all things were made: Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man: And was crucified also for us under Pontius Pilate; He suffered and was buried: And the third day he rose again according to the Scriptures: And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end.

And I believe in the Holy Ghost, The Lord, and Giver of Life, Who proceedeth from the Father and the Son; Who with the Father and the Son together is worshipped and glorified; Who spake by the Prophets: And I believe one Catholic and Apostolic Church: I acknowledge one Baptism for the remission of sins: And I look for the Resurrection of the dead: And the Life of the world to come. Amen.

¶ Then the Minister shall declare unto the People what Holy-days, or Fasting-days, are in the week following to be observed; and (if occasion be) shall Notice be given of the Communion, and of the Banns of Matrimony, and other matters to be published.

¶ Then shall follow the Sermon. After which, the Minister, when there is a Communion, shall return to the Lord's Table, and begin the Offertory, saying one or more of these Sentences following, as he thinketh most convenient. And Note, That these Sentences may be used on any other occasion of Public Worship, when the alms of the People are to be received.

Monday
before Easter.

THE GOSPEL. St. Mark xiv. 1.



AFTER two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? for it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. She hath done what she could: she is come aforehand to anoint my body to the burying. Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guestchamber, where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover. And in the evening he cometh with the twelve. And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with

me in the dish. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man is betrayed! good were it for that man if he had never been born. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. And when they had sung an hymn, they went out into the mount of Olives. And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. But Peter said unto him, Although all shall be offended, yet will not I. And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all. And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray. And he taketh with him Peter and James and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch. And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him. And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt. And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak. And again he went away, and prayed, and spake the same words. And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him. And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners. Rise up, let us go; lo, he that betrayeth me is at hand. And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and

Monday
before Easter.